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## SAMUEL, SAUL, DAVID AND SOLOMON.

(Inductive Bible Studies, Third Series; Copyrighted, 1889.)

Prepared by William R. Harper, Yale University.

## GENERAL ANNOUNCEMENT.

1. **The Third Series:** The series on *Samuel, Saul, David and Solomon* will include twenty-four "studies," of which eight will be given to 1 Samuel, eight to 2 Samuel and a portion of 1 Kings, and the remaining eight to general topics and questions relating to the history and literature of this period.
2. **Different grades:** Three different *grades* of each "study" will be published, the first or *elementary* grade, arranged for those who have made least progress in Biblical study; the second or *intermediate*, for those who are older and have gained some experience in work of this kind; the third or *advanced*, for those who have time and are able to do work of a still more advanced character. Only the *advanced grade* will be published in the *STUDENT* (four studies in each issue of volume ix, from July to December). The other grades will be published separately in pamphlet form.\*
3. **Plan:** It is proposed to furnish directions for definite work, suggestions as to the best method of work, references to the best authorities on general and particular topics; the plan, not to speak of the space at command, forbids the furnishing of any considerable amount of material.
4. **Requirements:** (1) Absolute mastery of the contents of the Biblical passages considered; (2) thoughtful study of the Biblical topics proposed; (3) conscientious verification of texts cited; (4) careful testing of all statements made; (5) reading *with pencil and note book* in hand, the references given to general literature; (6) rigid classification of results.

## STUDY I.—SAMUEL'S EARLY LIFE; 1: 1-4: 1a.†

- Remarks:** 1. Remember that it is our purpose to gain a clear and comprehensive knowledge of (1) the books (Samuel and a portion of Kings); (2) the period of history which they cover; (3) the literature of that period; (4) the more important topics connected with these books, this history and this literature.
2. There are not many really helpful books to be consulted; ‡ but, whatever else

\* For full particulars, address C. Venton Patterson Publishing Co., P. O. Box 1,858, New York City.

† The writer desires here, once for all, to acknowledge his very great indebtedness to the work of Professors Willis J. Beecher and George S. Burroughs, as found in the first series of *Inductive Bible Studies* (O. T. Student, Vol. VII), in the preparation of which they and he were associated.

‡ The student will find helpful information in connection with these studies in Smith's "Bible Dictionary," Boston, *Houghton, Mifflin & Co.*; the Schaff-Herzog "Encyc. of Biblical Knowledge," N. Y., *Funk & Wagnalls*; McClintock & Strong's "Cyclopedia," N. Y., *Harper & Bros.*; Geikie's "Hours with the Bible," N. Y., *James Pott & Co.*; Stanley's "Jewish Church," N. Y., *Chas. Scribner's Sons*; Blaikie's "Bible History," N. Y., *T. Nelson & Sons*; Smith's "O. T. History," Briggs' "Biblical Study" and "Messianic Prophecy," N. Y., *Chas. Scribner's Sons*; Orelli's "O. T. Prophecy," N. Y., *Scribner & Welford*; Edersheim's "Prophecy and History in relation to the Messiah," N. Y., *A. D. F. Randolph & Co.*

the student may have, he is urged to purchase the two volumes on Samuel by Kirkpatrick in the series of "Cambridge Bible for Schools" (Macmillan & Co.), 90 cents each. These volumes will be used as the basis of the "studies" and will, therefore, be indispensable.\*

*First Step: General Study.*

1. **First reading:** Study (with note-book and pencil in hand) chapters 1:1-4:1 a, and write down, as you go along, the main points of the story, e. g., (1) Samuel's parents; (2) Hannah's prayer and the answer; (3) Samuel's dedication; (4) Hannah's hymn of thanksgiving; (5) the degraded priesthood; (6) Samuel at the tabernacle; (7) message of the man of God; (8) Samuel's call and message to Eli; (9) Samuel established as prophet.
2. **Second reading:** Study again, (1) correcting or improving the work done, (2) indicating in connection with each point the verses belonging to it.
3. **Résumé:** Take up the points or topics one at a time and, *in thought*, associate with each all the details of the narrative which connect themselves with it. If necessary, read the chapters a third time; but do not be satisfied until the entire material is firmly grasped.

*Second Step: Word Study.*

[In each chapter there are words or expressions which either (1) are obscure or (2) contain an allusion to some outside historical matter, or (3) refer to some ancient custom or institution, or (4) for some particular reason deserve special notice. These words or expressions should be studied. They can only be mentioned here; but in nearly every case an explanation will be found in Kirkpatrick's *Samuel*.†]

1. **Ch. 1:1:** (1) Views as to location of *Ramathaim-Zophim*; (2) how much was included in *Mount Ephraim*? (3) compare the genealogy in 1 Chron. 6:22-28, 33-38, and account for differences; (4) *Ephrathite*.
2. **Ch. 1:2:** (1) polygamy, (a) how regarded in Mosaic law (Deut. 21:15-17), (b) when abolished by Jews, (2) meaning of *Hannah*.
3. **Ch. 1:3:** (1) *yearly* (Ex. 34:23; Deut. 16:16); (2) *Shiloh*, location and history.
4. **Ch. 1:4-8:** (1) *double portion*; (2) *ten sons* (Ruth 4:15).
5. **Ch. 1:9-20:** (1) *Eli* (v. 9), how related to Aaron; (2) *temple* (v. 9), is the word used of the tabernacle? if not, what does its use here imply as to the date of this writing? (3) *vowed a vow* (v. 11), cf. Num. 30; (4) *daughter of Belial*; (5) *Samuel* (v. 20), (a) other persons so named; (b) three explanations of the name.
6. **Ch. 1:21-28:** (1) *weaned* (v. 22), ancient custom; (2) *three bullocks*, cf. Num. 15:8; (3) *ephah*, cf. Num. 15:9; (4) note the variation of the Septuagint on v. 25; (5) *I have lent* (v. 28).
7. **Ch. 2:1-3:** (1) *horn*; (2) *mouth enlarged*; (3) *rock*, force of the figure; (4) *by him actions are weighed*, other translations.
8. **Ch. 2:4-11:** (1) *seven* (v. 5); (2) *pillars of the earth* (v. 8); (3) *put to silence in darkness* (v. 9); (4) *his King* (v. 10), does this indicate a later date?
9. **Ch. 2:12-17:** (1) *priests' custom* (v. 13), (a) cf. Lev. 3:3-5; 7:29-34; (b) the double sin; (2) *men abhorred* (v. 17), cf. margin.
10. **Ch. 2:18-26:** (1) *linen ephod* (v. 18), by whom worn, cf. 22:18; 2 Sam. 6:14; Ex. 28:6-8; (2) *little robe* (v. 19); (3) *women that did service* (v. 22); (4) *because the Lord would slay them* (v. 25).

\* The "studies" will follow Kirkpatrick's *Samuel* closely, because (1) it is necessary to have some common basis for work; (2) no better presentation of the material of *Samuel* has yet been made in English.

† Other commentaries are (1) Lange's Commentary on Samuel; (2) the Bible Commentary, Chas. Scribner's Sons; (3) Keil's, Scribner & Welford; (4) the Pulpit Commentary, A. D. F. Randolph.

11. **Ch. 2: 27-26**: (1) *man of God* (v. 27), to whom applied? (2) *sacrifice, offering* (v. 29) distinction between these words; (3) *faithful priest* (v. 35), Zadok or Samuel?
12. **Ch. 3: 1-10**: (1) *precious, open vision* (v. 1); (2) *lamp of God* (v. 2), **Ex. 25: 31-37; 27: 20-21; 30: 7, 8**; (3) know the LORD (v. 7).
13. **Ch. 3: 11-4: 1**: (1) *have spoken* (v. 11), as in 2: 27-36; (2) *iniquity* (v. 13); (3) *purged* (v. 14); (4) the form of the oath in v. 17; (5) *Dan to Beer-sheba* (v. 20); (6) *word of Samuel* (4: 1).

*Third Step: Topic Study.*

[In the material of every "study" certain "topics" present themselves either directly or indirectly, which deserve a careful examination.]

1. **Lord of Hosts\*** (1: 4): (1) First occurrence (I Sam. 1: 3); (2) various forms of the expression; (3) O. T. books in which it is not found; (4) usage of *hosts* (a) in Ex. 7: 4; (b) Gen. 2: 1; Deut. 4: 19; (c) in Josh. 5: 14; Ps. 148: 2; (5) the meaning of this phrase according to each of these usages; (6) why is the introduction of the term as descriptive of God peculiarly appropriate at this time?
2. **Nazirite vow** (1: 11): (1) The three characteristics of such a vow (cf. Num. 6); (2) for how long taken? (3) various Nazirites spoken of in Scripture; (4) cf. the Rechabites (Jer. 35); (5) the principle underlying all this.
3. **Hannah's song** (2: 1-10)†: (1) Take up the verses of this hymn one by one (a) reading each verse two or three times, and (b) writing upon paper, in the fewest words possible, what seems to you to be its meaning; (2) separate the verses into five sections, viz., 1, 2-3, 4-8, 9, 10, and study the relation of these sections to each other; (3) indicate in *one* word the theme of the hymn; (4) explain (a) the absence of any direct reference to Samuel in a hymn written to celebrate his birth; (b) the reference in v. 10 to a king, many years before the establishment of the monarchy; (c) in what respects this hymn is prophetic, and the fulfilment of this prophetic element; (5) arrange and explain the rhetorical figures of the hymn; (6) make a critical comparison of this hymn with the Magnificat of Luke 1: 46-55 (cf. also Luke 1: 68-79); (7) consider three views as to the origin of the hymn, (a) that in its present form it was uttered by Hannah, inspiration furnishing her not only the thought, but also the particularly beautiful form of expression; (b) that it is wholly the product of a later date, being placed by the compiler in the mouth of Hannah; (c) that for substance it was uttered by Hannah, although the form belongs to a period considerably later than Hannah's time.
4. **The Prophet's Message** (2: 27-36)‡: Consider (1) the condition of things described in 2: 12-26; (2) the contents of the message, including (a) the reminder of special privileges bestowed; (b) the rebuke; (c) the revoking of the former promise; (d) the foretelling of destruction to Eli's house; (e) the promise of a faithful priest; (3) the interpretation which refers this promise to Zadok (1 Chr. 6: 8-15); (4) the reasons for supposing Samuel to be meant.
5. **Samuel's Vision and Message** (3: 1-8): Consider (1) Samuel's probable age; (2) the prophets spoken of in the time of Judges (Judges 4: 4; 6: 8); (3) Eli's condition; (4) the time of day or night; (5) the location of Samuel's

\* See especially Kirkpatrick's 1 Samuel, p. 235.

† See Briggs' Messianic Prophecy, pp. 123-126.

‡ See Kirkpatrick's 1 Samuel, pp. 62, 63; Briggs' "Messianic Prophecy," chap. v, § 40; Orelli's O. T. Prophecy, pp. 148 seq.

chamber; (6) the repeated call; (7) the message received concerning Eli; (8) the resignation of Eli, cf. that of Aaron (Lev. 10:3), of Job, (Job. 1:21, 2:10, of Hezekiah (Is. 39:8); (9) the character of Eli as seen in this whole transaction.

*Fourth Step: Classification.*

Material of various kinds, bearing on many different subjects, has presented itself in our study. To be of service, it must be classified, i. e., arranged under separate heads:

1. Look over chapters 1:1-4:1a, and the subjects noted in connection with them, and select certain general classes or heads under which at least the more important matter may be grouped; e. g. (1) names of persons, (2) names of places, (3) important events, (4) important sayings, (5) miraculous events, (6) literary data, (7) chronological data, (8) sacrificial worship, (9) manners and customs, (10) historical allusions.
2. Under each of these heads classify everything which may properly be brought into connection with it.

*Fifth Step: Organization.*

It now remains to unite into a form as compact as possible the material of our study, with a view to grasping it in its entirety. In this work proceed as follows:

1. Take the main points noted down in the "general study" of the passage, and upon each point prepare a statement which shall embody the gist of the narrative relating to it, e. g.,

§ 1. **Ch. 1:1-8**, Elkanah has two wives: Hannah, barren; Peninnah, having children; Hannah is greatly loved by her husband; but her rival wife makes life a burden for her.

§ 2. **Ch. 1:9-20**, In her distress she prays, etc., etc. (fill this out for yourself).

§ 3. **Ch. 1:21-28**, Samuel, having been weaned, is brought to Eli and dedicated to the service of Jehovah.

§ 4. **Ch. 2:1-11**, Hannah sings a song of thanksgiving for the victory which has been granted her by Jehovah.

§§ 1-4. *Samuel is born in answer to his mother's prayer, and is dedicated to Jehovah in his infancy.*

§ 5. **Ch. 2:12-17**, The priests, Eli's sons, are guilty of the worst sins, and bring the priesthood into contempt.

§ 6. **Ch. 2:18-21**, Samuel, though a child, ministers before Jehovah, his mother visiting him yearly.

§ 7. **Ch. 2:22-26**, Eli expostulates with his sons because of their wickedness, but without effect.

§ 8. **Ch. 2:27-36**, A messenger from God announces the doom of his house.

§ 9. **Ch. 3:1-18**, Samuel at an early age is called by Jehovah and given a message for Eli; the message is delivered.

§ 10. **Ch. 3:19-4:1a**, Samuel grows and is established as a prophet.

§§ 5-10. *Eli's sons, wicked priests, bring down the vengeance of Jehovah upon themselves and their father; Samuel grows into closer relations with Jehovah, and is established before him.*

2. Select a theme under which the whole narrative may be grouped, e. g. *Samuel's early life*, and without reference to the order of the material in 1:1-4:1a, pre-

pare an outline which will include the whole, e. g. (1) parents, (2) circumstances attending his birth, (3) dedication, (4) surroundings, (5) religious condition of the times, (6) call, (7) establishment.

*Sixth Step: Religious Teaching.*

[The striking characteristic of the Hebrew narratives is their prophetic character. The primary purpose of the record is, not to relate history, but rather to teach religious truth. It should be our aim to discover in the case of each complete narrative this original purpose. But aside from this we may profitably endeavor to apply to our own times and conditions the underlying principle which our study has disclosed.]

The chief idea of the writer, so far as it appears in this narrative, seems to have been *Jehovah's dealing with Man*: (1) Withholding, for special reasons, from one (Hannah) what he gives to another (Peninnah); (2) granting, after an interval, what had been long and repeatedly prayed for; (3) recalling a promise, which had been made under implied conditions (2:27 seq.), because these conditions had not been fulfilled; (4) punishing, with great severity, those who, granted great privileges, had failed to improve them (2:32 seq.); (5) raising up in times of degeneracy and wickedness, one who, though yet a child, should serve and represent his God; (6) keeping the feet of his holy ones (2:9), while the wicked are put to silence in darkness.

STUDY II.—THE CLOSE OF THE THEOCRACY; 4:1b-7:17.

- Remarks:** 1. The only way to learn *how* to study the Bible is to *study* it, viz., (1) gather facts; (2) generalize upon the basis of these facts; (3) apply the principles thus gained to all future work.
2. "References are given for use not for ornament." Facts can be collected only by studying the passages indicated. The Bible should be kept constantly in hand.
3. Not least among the advantages to be derived from "Inductive Bible Study" is the mental discipline, the habit of thinking, which it necessitates.
4. It cannot too often be repeated that a student errs grievously, who will use the authorized version of the Bible when he may now have a Revised Version vastly superior.

*First Step: General Study.*

1. **First reading:** Study with note-book in hand chapters 4:1b-7:17, and write down, as you go along, the main points of the story, e. g., (1) Israel defeated by Philistines and the ark lost; (2) death of Eli's sons, Eli, and Eli's daughter-in-law; (3) the judgment upon the Philistines; (4) the return of the ark; (5) the events connected with its settlement; (6) the repentance and reformation of Israel; (7) the defeat of the Philistines; (8) Samuel's work as judge.
2. **Second reading:** Study again, (1) correcting or improving the work done; (2) indicating in connection with each point the particular verses belonging to it.
3. **Résumé:** Take the points one at a time and, *in thought*, associate with each all the details of the narrative which connect themselves with it.